

inspiration, though candour compels us to refuse the untenable modern dogma of their miraculous textual dictation. Such a caricature of the truth simply repels every earnest enquirer. To the spiritual sense, not to the intellect, does the inspiration of Holy Scripture appeal. He that hath ears to hear—let him hear.

(To be Continued.)

For YOUNG FRIENDS' REVIEW.

RIGHTEOUS INDIGNATION.

I have read with much interest the article in the REVIEW of 12th mo. 15th, 1895, on the subject heading this. And while not passing final judgment, and while it is likely I have not given the ideas there set forth due consideration or practice sufficient to establish them in my mind as correct, I do find myself writing some thoughts upon the subject, although the article was not to be answered until the ideas were fully tried. I certainly concur with some of the thoughts therein expressed, especially in regard to presenting examples of sin, crime and error, to the young that they may be come acquainted with such things, so that they may shun them. I am convinced that such a course is productive of more harm than good. But I believe that there may be such a thing as "Righteous Indignation." In looking up the meaning of the word "indignation" I find one important synonym left out of the list given in the article referred to, that is, displeasure. I find this a syn. of indignation and also of anger, and I find that displeasure is the opposite of pleasure. While I may not believe it can ever be right to give way to a feeling of anger, I believe we can be indignant without being angry, we can experience a feeling of displeasure without inflicting any injury to the mind or soul. God is love, yet I cannot think God can be pleased with sin. We are taught by Jesus to love all people, and this necessarily includes the sinner, but I

know of no place where Jesus teaches us to love sin. Jesus at one time implied that we might indulge in a feeling of anger, Matt. v., 22, "Whosoever is angry with his brother *without a cause* shall be in danger of the judgment." And again He says, Luke xiv., 26, "If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." I must separate the sin from the sinner, I can love the man even though he be a sinner, but I cannot love that which is within him, that nature he does not overcome, the yielding to which causes him to become a sinner. For example, I once had a friend who was gifted with a very bright intellect, which was given additional lustre by a thorough education. He was generous and kind. Indeed, he was possessed of most of those traits of character that go to make up a gentleman, and a friend in whom a person can trust. It is useless to say that I loved this person; he was, as I said, my friend, and I loved him as we do our friends. I believe that I had more love for this man than for a great many others whom I could call my friends, on account of his superior knowledge; but, alas! he had a besetting sin, he had inherited an appetite for strong drink, and which, within himself, he had no power to control. Did I love this appetite? Did I love this sin which my friend from time to time fell under the power of? No, no, a thousand times no.

"Tell me I hate the bowl—

Hate is a feeble word;

I loathe, abhor, my very soul

With strong disgust is stirred

When ere I see, or hear, or tell,

Of that dark beverage of hell"

I firmly believe that it is possible for us to arrive at that condition of mind when we can implicitly follow the injunction of Jesus "To love our enemies." And this is right. Surely it is a high profession that Friends